WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Western Luminary.

MEMOIRS OF HENRY OBOOKIAH,

(ABRIDGED,)

A native of Owhyhee, who died at Cornwall, in Connecticut, Feb. 17th, 1818, aged 26.

HENRY OBOOKIAH, was born in Owhyhee, the most i ortant of the Sandwich Islands, ut the year 1792.

His parents ranked with the common people, although his mother was distantly related to the king. When he was 10 or 12 years old, both his parents were slain before his eyes, "in a war," to use his own language. "made after the old king died, to see who should be the greatest among them." He fled from the enemy with his infant brother (the only surviving member of the family besides himself) on his back, in hopes to avoid the fate of his parents; but was overtaken, and the child pierced through with a spear while on his back. He himself was saved alive, because he was not young enough to give them trouble, nor old enough to excite their fears.

Obookiah being now a prisoner, was taken to the house of the very man who murdered his parents. He was treated with kindness by the man and his wife: yet on account of their having killed his parents he felt discontented.

After some months he was found by an uncle, that was high priest of the Island, who having obtained leave of his keeper, took him into his family, with a design of educating him for the priest's office. For this object he taught him long prayers, which he trained him to repeat daily in the temple of the idol. During his residence with his uncle, and before peace was wholly restored to the Island, an event occurred in which the hand of Providence was strikingly visible in rescuing him from a second exposure to a violent and untimely death. He, with an aunt, the only surviving sister of his father, had fallen into the possession of the enemy. On a certain day it came to his knowledge that his aunt, and perhaps himself, was to be put to death. Obookiah sought an opportunity of an escape, which he effected by creeping through a hole into a cellar, where he went out on the opposite side unobserved, and wandered off a considerable distance from the house in which he had been kept. Soon he saw his aunt brought forth by several of the enemy and thrown down a precipice. He desired life no longer; but determined to die with his friend! No sooner had the enemy retired from the fatal spot, where his aunt had been dashed in pieces, than he hastened to it, in order to throw himself off; but being discovered by one of the chiefs, he was pursued and brought back to the

head quarters of the enemy. Thus, by a kind interposition of Divine Providence, his life was spared for a nobler purpose.

He was again restored to his uncle, with whom he lived a number of years; but the thoughts of being destitute of a father and mother made him unhappy. He thought much about leaving his native country for some other part of the globe, in hopes he might find more comfort than to live there without father or mother. Meanwhile a ship from New-York, commanded by capt. Brintnal, came into the harbour. She had no sooner anchored than he went on board. He was treated with kindness by the captain, who after enquiring whom he was, invited him to come with him to America. He was pleased with the thought, and having obtained leave of his uncle, bid his friends and native country farewell, and took passage for New-York, where he arrived in the year 1809. He together with one of his countrymen, who came with him, tarried with the captain at his residence in New-Haven. Several of the pious students became interested for his welfare, and began to instruct him not only in literature; but also in the doctrines of the christian religion. His appearance was at first somewhat discouraging, but it soon appeared that his eyes were open to all that was passing around him; and that he possessed an unusual degree of discernment with regard to persons and things of every description that came within his notice. He went to reside with the Rev. Mr. Mills of Torringford, where he had an opportunity of improving his education and of acquiring the habits of a civilized life. Great pains were taken to instruct him concerning the true God, and to impress upon his mind the nature and necessity of true repentance and faith in the Lord Jesus Christ. He, being an object of Christian charity, resided in the families of different clergyman and other christian people, in New-Hampshire, Massachusetts and Connecticut, who laboured to bring this wandering, fatherless youth to his heavenly Father's home. While he resided in the family of Mr. Mills, great attention was paid to the improvement of his mind, and his progress was such as to convince those, who taught him, that their labour was not in vain. He soon acquired a knowledge of the spelling book, and in a few months was able to read in the Testament. He also made considerable proficiency in writing. It was observed that he learned to talk English just as fast as he learned to read it. As soon as he was able to communicate his ideas in a broken manner, he would express a very tender concern for his countrymen. He was visited by various ministers and other christian people who felt interested for this heathen, who had been brought by the Providence of God e-even to their doors.

Obookiah laboured under conviction of sin at different seasons until the year 1812, when, during a season of sickness, he was hopefully converted to Christianity. He now became an object of general interest to the christian public in New-England, and was observed to make rapid progress in a divine life and to be uncommonly spiritually minded. He was very inquisitive respecting the true meaning of passages of scripture, which he did not understand. No sooner did he begin to lisp the language of Canaan, than he ardently wished his poor countrymen also to share the rich provision of the gospel, which was so sweet to his taste. He hastened to visit some of them who resided in the vicinity, to tell them of the true God, and point them to the Lamb "whose blood cleanseth from all sin."

He wished also to go back to Owhyhee, to preach the gospel there, but God had determined otherwise, as

will appear in the subsequent part of this history.

In the fall of 1814 he was received under the care of the Consociation in Litchfield, who appointed a committee to superintend his education. He now had more time for study, and spent some portions of it in translating passages of scripture into his own language, and in making a spelling book, dictionary and grammar.

April 9th, 1815, he made a public profession of religion, and united with the church in Torringford, under the care of Mr. Mills. He was received under the patronage of the American Board of Commissioners for Foreign Missions, with a view to qualify him for a missionary to his dear countrymen, who were sitting in the dark regions of the shadow of death, "without God and without hope in the world." Obookiah was placed in the Foreign Mission School, where he remained until October 1816, when he went to Amherst, in Massachasetts, for the purpose of accompanying the Rev. Mr. Perkins, an agent of the American Board of Commissioners for Foreign Missions, on a tour through that section of the country, for the purpose of soliciting donations for the Foreign Mission School. The success of the solicitations was greatly promoted by the presence of Obookiah. He was often called upon to address public assemblies on the subject of Christianity. His addressess were appropriate and solemn, and were heard with interest.—Many who entertained the idea that it was in vain to attempt to instruct the heathen on account of their dullness and ignorance, on seeing Obookiah were convinced of the absurdity, and contributed liberally for this object. Perhaps no person living ever was instrumental in doing so much for removing of prejudice against Foreign Missions from the minds of the public as Obookiah. "He was beloved by all who knew him." He was humble, though zealous; and solemn, yet cheerful. Prayer and reading the Bible was his delight He seldom suffered an o portunity of exhorting sinners to repentance, or christians to faithfulness, to pass unimproved. He had lived a heathen in a heathen land, and had come to a christian land and become a christian. He realized the value of the gospel, and his soul lived and thrived upon it. He felt that he was living for eternity, nor did he act otherwise, for he was fast ripening for Heaven.

In April, 1817, he returned to the Foreign Mission School, where he continued in the prosecution of his studies preparatory to a missionary life.—During his residence there, in addition to his other studies, he translated the whole book of Genesis into his own language, and with some assistance had made considerable progress towards completing his Owhyhean spelling book, dictionary and grammar.—About the commencement of the year 1818, Obookiah became seriously indisposed, and was obliged wholly to abandon his studies. A physician was called to pay immediate attention to his complaints. His disease was soon discovered to be the typhus fever, which seemed to bid defiance to the power of medicine, for the time of his departure was at hand. He bore a painful and distressing sickness with patience and christian resignation until the 17th of February, when his happy spirit took its triumphant flight to the bosom of his Heavenly Father. "That life is long, which answers life's great end." When the designs of Providence were fully accomplished in him, he was called to "rest from his labours and his works do follow him."

Obookiah, "though dead yet speaketh." The conversion of this amiable and intelligent youth was instrumental in the hands of God of bringing to the knowledge of the truth a number

of his countrymen, who were wandering like lost sheep in a strange land, and of establishing the Foreign Mission School, "the hope of Owhyhee and other heathen lands." The name of Obookiah will stand

"While sun or moon or stars endure,"

and will be dear to millons yet unborn. He sought the Lord betimes, and found him—he served him with all the fervour of his soul, and lived a stranger and pilgrim on the earth. "Till God the Father called him home."

From the New-York Observer.

ALEXANDER'S EVIDENCES OF CHRISTIANITY.

We have received a copy of "A Brief Outline of the evidences of the Christian Religion," by Dr. Alexander, Professor of Didactic and Polemic Theology in the Theological Seminary at Princeton, N. J. It is what it modestly claims to be, "an outline;" but it is an outline drawn by the hand of a master. The object of the author, in the present publication, is thus explained, by himself:—"It may perhaps, require some apology, that a subject which has been so fully and ably discussed in numerous volumes should be attempted to be treated in so short an essay. My only apology is, that the poison of infidelity is imbibed by many who never have access to the antidote. It is much to be regretted that some of the books which are almost sure to fall into the hands of literary youth are deeply tinctured with sceptisim. How many read Hume and Gibbon, who have never seen the answers of Campbell and Watson! Now if we can present a brief outline of the evidences of Christianity to those who may not be disposed to read larger works, we may be contributing, in some small degree, to prevent the progress of one of the greatest evils to which men are liable."—This object, we think, he has successfully accomplished, by a train of perspicuous, solid, and conclusive reasoning. He has completely refuted the delusive sophistry of Hume, and others, and satisfactorily established the foundations on which the Christian Religion rests. This little treatise has been adopted as a class book at Princeton, and we hope that it will meet with an extensive circulation, as it furnishes so effectual an antidote to the prison which lurks beneath the writings of some of the most celebrated writers in the English language. We give the following extract from the work as a specimen of the author's style, and shall notice it further hereafter.

"It has formerly been a matter of discussion with the learned, whether the influence of superstitution or atheism was most baleful on society.—Plutarch, Bacon, and others, have handled this subject in a learned and ingenious manner, and arrived at very different conclusions However doubtful this question may have been considered in former times, I believe all reflecting men are now pretty well satisfied that the question is put to rest forever. We have recently beheld the spectacle of a great nation casting off contemptuously the religion of their fathers, and plunging at once into the abyss of atheism. We have seen the experiment tried, to ascertain whether a populous nation can exist without the restraints of religion. Every circumstance was as favourable to the success of the experiment as it could be. Learning was in its highest state of advancement; philosophy boasted of an approximation to perfection; and refinement and politeness had never been more complete among any people But what was the result? It is written in characters of blood. It was as if a volcano had burst upon the world, and disgorged its fiery flood over all Europe. Such a scene of cruelty,

cold-blooded malignity, beastly impurity, heaven daring impiety, and insatiable rapaciousness, the world never witnessed before, and, I trust in God, will never witness again. The only ray of hope which brightened the dismal prospect, was, that this horrible system contained in itself the principles of its own speedy downfall. Atheism has no bond of union for its professors; no basis of mutual confidence. It breeds suspicion, and consequently hatred, in every breast; and it is actuated by selfishness, which utterly disregards all the bonds of nature, of gratitude, and of friendship. To an atheist fear becomes the ruling passion. Conscious of his own want of virtue, of favour, and of humanity, he naturally views his fellows in the same light, and is ready to put them out of the way as soon as they appear, in any degree, to become obstacles to the accomplishment of his plans.—Hence, the bloody actors in this tragedy, after glutting their revenge, by shedding the blood of innocent Christians and unoffending priests, turned their murderous weapons against each other. Not satisfied with inflicting death on the objects of their suspicion or envy, they actually feasted their eyes, daily, with the streams of blood which incessantly flowed from the guillotine. Never was the justice of Heaven against impious and cruel men more signally displayed than in making these miscreants the instruments of vengeance against each other. The general state of morals in France, during the period that Christianity was proscribed and atheism reigned, was such as almost exceeds belief. An eye-witness of the whole scene, and an actor in some parts of it, has drawn the following sketch: "Multiplied cases of suicide, prisons crowded with innocent persons, permanent guillotines, perjuries of all classes, parental authority set at naught, debauchery encouraged by an allowance to those called unmarried mothers; nearly six thousand divorces within the single city of Paris, within a little more than two years after the law authorized them; in a word, whatever is most obscene in vice, and most dreadful in ferocity!"* If these be the genuine fruits of atheism, then let us rather have superstition in its most appalling form. Between atheism and superstitution, there is this great difference,—the latter may authorize some crimes, the former opens the flood-gates to all. The one restrains partially, the other removes all restraint from vice. Every kind of religion presents some terrors to evil doers; atheism promises complete immunity, and stamps virtue itself with the character of folly."

*Gregoire

From the Evangelical Magazine.

EXPOSITION OF PSALM XXXVII. 25, 26.

"*I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful and lendeth; and his seed is blessed.*"

Interpreters of the scriptures have found some difficulty in reconciling the 25th verse to matters of fact; for it is admitted that some truly pious persons have been reduced to extreme want, and that their children have been under the necessity of asking alms.—Some commentators have therefore said, that although this be a fact, yet it was one which never came under the personal observation of king David: others have confined the assertion to the Old Testament dispensation, the promises of which were chiefly temporal blessings.

But, perhaps, the difficulty arises from disjoining the two verses, the 25th and 26th; and, indeed, innumerable mistakes arise from the detachment of passages, which are closely connected in sense, but unhappily sep-

arated by figures. In the present case, it is only necessary to inquire, who is the 'righteous man,' intended in the 25th verse? We are informed in the 26th, that it is he 'who is ever merciful and lendeth; it is he who 'disperseth abroad, and giveth to the poor;' and to such persons there are many precious promises. The God of truth hath said, (Prov. xix. 17.) 'He that hath pity upon the poor lendeth to the Lord; and that which he hath given will he repay him again.' Do we believe this? Another promise, (Prov. xxvii. 27.) is still more to the purpose, 'He that giveth to the poor shall not lack.'

An old writer on Providence says, 'We sometimes see religious men, (though it is hard a task—I would not willingly be employed in it—to reconcile hardness of heart to religion;) yet, so it is, that we sometimes find persons, who seem to be devout and religious, yet, when you come to them for an act of charity, Oh! it grateth them; a six pence comes at two or three pulls, and with many a grudge and excuse. You may see such a man decay, (God distributes his estate, because HE would not,) and such a man's seed you may see begging bread; but for 'a good man,' 'one that disperseth abroad, and giveth to the poor.'—'one that is ever merciful and lendeth'—David never saw such a man's seed begging bread. It is no wonder that thousands of men grow poor by lending; but he that by giving to the poor, 'lends to the Lord,' never lost by that lending. The great God 'never failed, never was unfaithful.'

Let not the wealthy fear that they shall themselves be impoverished, or that their families would be injured by their liberality to the poor; it is the 'surest ways of thriving,' and the best expedient in the world to enrich their children. 'Here is His bond, and it must be a good one, if the Scriptures be the word of God. The richest man in the world may, for ought we know, be poor to-morrow, or he may prove unfaithful to his word; but the Lord is the everlasting possessor of Heaven and earth, and he cannot lie, nor deceive one that trusts in him. God is sure to repay what is given to the poor, at his command, with great increase. The greatest usurer on earth cannot make so much of his money as he that gives to the poor.

PATIENCE.

"No man, in any condition of life, can pass his days with tolerable comfort, without patience. It is of universal use. Without it, prosperity will be continually disturbed, and adversity will be clouded with double darkness. He who is without patience will be uneasy and troublesome to all with whom he is connected, and will be more troublesome to himself than to any other.—The loud complaint, the querulous temper, and fretful spirit, disgrace every character: we weaken thereby the sympathy of others, and estrange them from the offices of kindness and comfort. But to maintain a steady and unbroken mind, amidst all the shocks of adversity, forms the highest honour of man. Afflictions supported by patience and surmounted by fortitude, give the last finishing stroke to the heroic and the virtuous character. Thus the vale of tears becomes the theatre of human glory; that dark cloud presents the scene for all the beauties in the bow of virtue to appear. Moral grandeur, like the sun, is brighter in the day of the storm, and never is so truly sublime as when struggling through the darkness of an eclipse."

Pericles was of so patient a spirit that he was hardly ever troubled with any thing that crossed him. There was a man who did nothing all the day, but rail at him in the market-place before all the people, notwithstanding Pericles was a magistrate. Pericles,

however, took no notice of it, but despatching sundry cases of importance till night came, he went home with a sober pace. The man followed him all the way, defaming him as he went. Pericles, when he came home, it being dark, called his man and desired him to get a torch, and light the fellow home.

Bishop Cowper's wife, it is said, was much afraid that the bishop would prejudice his health by over much study. When he was compiling his famous Dictionary, one day, in his absence, she got into his study, and took all the notes he had been for eight years gathering, and burned them; whereof, when she had acquainted him, he only said, "Woman, thou hast put me to eight years study more."

Such has been the patience of the saints, that it has struck their very enemies with surprise Thus bishop Bonner gave the following testimony to Cuthbert Sympson's patience. "I say unto you, that, if he were not an hertic, he is a man of the greatest patience that ever came before me. He has been thrice racked in one day in the Tower, and in my house he has felt some sorrow; yet I never saw his patience broken."

ON CARD PLAYING.

The finished gambler has no heart. The club with which he herds, would meet, though the place of rendezvous where the chamber of the dying; they would meet, though it were an apartment in the charnel house. Not even the death of kindred can affect the gambler. He would play upon his *brother's coffin*; he would play upon his father's sepulchre.

Yonder see that wretch! prematurely old in infirmity, as well as sin. *He is the father of a family.* The mother of his children, lovely in her tears, strives, with tenderest assiduities, to restore his health; and with it his temperance, his love of home, and the long lost charms of domestic life. She pursues him with her kindness and her entreaties, even to his haunts of vice; she reminds him of her children; she tells him of their virtues; of their sorrows; of their wants; and she adjures him, by the love of them, and by the love of God, to repent, and to return. Vain attempt! she might as well adjure the whirlwind; she might as well entreat the tiger.

The brute has no feeling left. He turns upon her in the spirit of the dæmons with which he is possessed. He curses his children, and her who bare them, and as he prosecutes his game, he fills the intervals with imprecations borrowed from the dialect of devils, and uttered with a tone that befits only the organs of the damned; and yet in this monster, there once dwelt the spirit of a man. He had talents, he had honor, he had even faith He might have adorned the senate, the bar, the altar. But alas! his was a faith that saveth not. The gaming table has robbed him of it, and of all things else that are worth possessing.—What a frightful change of character! What a tremendous wreck is the soul of man in ruins! Return, disconsolate mother, to thy dwelling, and be submissive; thou wilt become a widow, and thy children fatherless. Further efforts will be useless—the reformation of thy partner is impossible. God has forsaken him, and good angels will neither weep nor watch over him any longer.

Dr. Nott.

SABBATH MORNING REFLECTIONS.

"The Lord is risen indeed. This is his day, when we are called to meet in his house, and (we in this branch of his family) to rejoice at his table. I meant to write yesterday, but could not. I trust it is not unsuitable to the design and privilege of this day, to give you a morning salutation in his name; and to say, Come, magnify the Lord with

me, and let us exalt his name together. If I am not mistaken, I have met you this morning already. Were you not at Gethsemane: have you not been at Golgotha? Did I not see you at the tomb! This is our usual circuit, yours and mine, on these mornings; indeed every morning; for what other places are worth visiting? what other objects are worth seeing?

O this wonderful love! the blood of sovereign efficacy! the infalliable antidote which kills sin, cures the sinner, gives sight to the blind, and life to the dead. How often have I known it turn sorrow into joy!"

ENMITY TO MISSIONS.

He who refuses to contribute to the support of the Gospel in heathen lands, because there are many persons in his own country that remain unconverted, may be likened to a minister of the Gospel, who should refuse to preach to any individuals not members of his own family, because there were some in it who had not experienced that the Lord is gracious. How different are their views of the doctrines of the Cross who thus act, from those which were entertained of them by the apostles, when their risen Lord commanded them to "Go into all the world, and preach the Gospel to every creature," under this solemn assurance—"He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned!" *Col Star.*

VALUE OF LAND DIMINISHED BY SLAVERY.

Slavery, according to a statement made by an intelligent gentleman from that state, has reduced the price of land in Virginia to about one fourth of what it is in Pennsylvania. So that the slave holders there are convinced, that if they could remove off the soil the entire slave population, and in the room of it introduce an industrious white population, so that the land might rise to its proper value, they would be richer without their slaves than with them.—*Note to Mr Patterson's Addresses.*

SLAVERY vs. SABBATH SCHOOLS.

In one of the slave states there is a law, which operates against Sabbath Schools. And some pious females were told, that if they continued teaching the blacks in the Sabbath School, they would subject themselves to the penalty of the law; which was a fine, and whipping on the bare back. They modestly replied, *we must go on;* and will pay the fine, and if any person can be found to do the whipping, we will endure it.

Agur said, "give men neither poverty nor riches;" and this will ever be the prayer of the wise. Our incomes should be like our shoes; if too small, they will gall and pinch us, but if too large, they will cause us to stumble, and to trip. But wealth, after all, is a relative thing, since he that has little, and wants less, is richer than he that has much and wants more. True contentment depends not upon what we have. A tub was large enough for Diogenes, but a world was too little for Alexander.

A narrow Soul.—Dean Swift says, "It is with *narrow-souled* people as with *narrow-necked* bottles,—the less they have in them, the more noise they make in pouring it out."

I never knew a wicked man that liked the Sabbath. I never knew a money lover, an infidel, a debauchee, a drunkard, an idle fellow, a hater of the church, but would rather have seven days than six for himself.

THE LUMINARY.

LEXINGTON:

WEDNESDAY, OCTOBER 12, 1825.

DEMONIACAL POSSESSIONS.

No. I.

ACTS XVI. CHAP. 16, 17 & 18th verses.

"And it came to pass, as we went to prayer, a certain damsel, possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying. The same followed Paul and us, and cried saying, these men are the servants of the most high God, which shew unto us the way of salvation. And this she did many days. But Paul being grieved turned and said to the spirit, *I command thee in the name of Jesus Christ to come out of her: And he came out of her that same hour.*"

The scene of the remarkable transaction recorded in these verses was laid at Phillippi, the chief city of this part of Macedonia, and perhaps the first in Europe which had ever heard the joyful sound of the Gospel from an Apostle of the Lord Jesus. Without pausing on those interesting circumstances which brought the Apostle and this little band of fellow labourers to this place, we remark that nothing was more likely, on the first introduction of the Gospel into this new world, than the most subtle opposition of sin and satan. And nothing would be more needed or more useful than a grand, open triumph over the powers of darkness at the first entrance on their dominions. The passage before us seems to embrace an account of both. We know that for ages, darkness has hung on all this region, and the sacred historian seems here decidedly to announce that there was besides the common influences of evil spirits, a peculiar one exerted by them on the *bodies* of men, strangely possessing them, and filling the unhappy subjects with a wild fatidical spirit. Such the case of the damsel seems to have been, whose possession and deliverance by the miraculous power of St. Paul are here spoken of. *The spirit of divination*, or more properly translated *Python*, had doubtless attracted great notice there; and exerted great influence on the public mind; for by making her art venal it is said "she brought her masters much gain by soothsaying." And the arrival of the servants of the true God must have been signally alarming to the demon, and their presence greatly in the way of that process which he had been carrying on. Open opposition or pretended coincidence were his only resorts in such a time of hazard. But to oppose in open array the power of the *most high God*, was well known to be in vain. We therefore find the maid impelled to bear testimony to the reality of the Apostle's mission from God, and to join in *proclaiming the way of salvation*, with the purpose, doubtless, of identifying their spirit with hers. Such an identification might well have been offensive to the heralds of the cross: as it is was intended to be utterly subversive of every christian hope and mercy for the dying heathen, by confounding truth with error, light with darkness, and Christ with Belial. For reasons not stated to us, the Apostle endured the wild proclamation of the demoniac maid for several days, but at length, "being grieved, he turned and said to the spirit, I command thee in the name of Jesus Christ to come out of HER! and HE came out that same hour;" thus, by ejecting the demon, proved the truth of all his own pretensions, and the impotency as well as baseness of the *deceiving spirit*. Such seems to be the true history of this interesting transaction. In the sequel of these remarks it shall be our aim to

reduce this general statement to the following propositions.

1st That this was a case of what is commonly called *Demonical Possession.*

2. That it was a lying though fatidical spirit. "Spirit of divination," or more properly translated Python.

1. This was a case of *Real Demonical Possession.*

This seems evident at first sight, from the language of the Apostle. The address bears the most obvious marks of having been delivered to a rational and present being. It is said, "Epistrepsas to pneumati, eipe "parangello soi exelthein ap. autees," that is, "turning, he said to the spirit, "en to onomati Jesou Christou," "in the name of Jesus Christ, I command you to come out of her," and it is added, "HE came out the same hour."

What could be stronger, or more particularly calculated to convey to an unbiased mind the impression of a real existence recognized, and a rational, living being addressed

Especially when we find that the damsel is not appealed to at all, and is only introduced by the historian as the the porter of the spirit, and mechanical organ of its suggestions—surely to say the least, if the writer had wished by any possible mode of speech to convey to us the very doctrine we would draw from it, he could not have more precisely chosen and adjusted his language for the purpose than he has in the passage before us. What then does the Apostle mean in this pointed address to this spirit, if not to teach us that it was in truth a something distinct from disease or madness or imagination? Does he mean to deceive us by giving a nominal being to an irreality? Will he embody an imagination thus, and teach us that he has done what he has not done, by making that appear sentient and real which is not?—Such inquiries we know do not settle the difficulty, but lead us into a wide and most unpleasant controversial range over those grounds on which many learned men have strangely felt themselves called to contest the point at issue, as though the belief in *Possessions* were destructive of the truth of God. In answer then to these interrogations they would urge the propriety and commonness of accommodation to the views of men in our modes of speaking, and in the use of necessary language, that has so often in its origin meant a thing which was then *supposed* to be, but was still continued in use when the thing was found to have been only *imagined.* Thus they admit that the Jews did believe in demoniacal influences and possessions of the bodies of men, and that the Blessed Saviour, with his Apostles, when curing the various maladies to which superstition had given the names of evil spirits, simply used the language of the times, by way of accommodation. But this mode of explanation will not bear us through in this and in many collateral cases in the New Testament.

(*To be continued.*)

From the New-York Observer.

A VISIT TO THE CATARAUGUS MISSIONRY STATION.

From childhood I have lived near the Indians, yet I never visited their permanent dwellings until the 14th of August, when I spent a Sabbath with the mission family at Cataraugus. On passing through the Indian settlement, I found improved farms well fenced, and embracing large fields of wheat and corn. I was inclined to forget that I was wandering amongst "the savages of the wilderness," as they are called, and to think myself among the husbandmen of a civilized country. I found some of the Indians in the field raking and binding wheat; some with their implements of agriculture, passing along to the place of labour, and some with horses and waggons drawing in their hay; a large numbe:

were preparing a dam for a saw-mill, the frame having been already erected. It is apparent, that they have for a considerable time, obtained their living principally by cultivating their fields. There are also evident marks of increasing industry; they are enlarging their improvements. There are many pieces of wild land which they are preparing for cultivation.—The Christian party have erected a very decent meeting house of one story, and mostly at their own expense. These things, together with the saw-mill they are building, indicate an increase of industry and economy.

On visiting the mission-house, I found about thirty scholars, including both sexes, and was informed that a number were at home on account of the sickness of their parents and friends.—The school appears to be skilfully managed, and the pupils were more orderly in their conduct than the children in many of our schools, where the parents profess to be civilized and even religious.

The teachers have reduced the school to exact system and order.—The children are called together every morning and evening for religious worship: a portion of the Bible is read; a psalm sung, (in which some of the older scholars assist with their voices,) and a prayer made. During these exercises, the children were serious and attentive. After which they, with united voices and in a distinct manner, repeated the Lord's prayer.

The children are all dressed in the English style, and in a short time one would become familiar with their countenances, and imagine himself in one of the best schools in a civilized country. Three or four of them are seriously inquiring what they shall do to be saved. They would follow me as I walked into the woods, and request me to talk to them. One of them, who is perhaps seventeen years of age, addressed the audience at the close of the exercises on the Sabbath in his native tongue. He spake fluently and with animation, and the Indians were some of them affected even to tears. His words were interpreted, and found to compose a good exhortation.

The Indians expressed much gratitude to me for my visit, and for preaching the word of life to them. And I left the Institution with a conviction, that those who contributed for its support, as well as those who labour in it, would ultimately, through the blessing of God, see glorious fruits spring up from their benevolent exertions.

E. R.

COLONY OF SIERRA LEONE.

The following extract from the London Quarterly Review will have the charm of *novelty* to those who have never seen any beneficial result from missions. *Fam. Vis.*

By the official returns in August, 1822, it appears that the population of Sierra Leone, consisted of 16,671 souls, of whom more than 11,000 were negroes, rescued by our cruisers from slavery. Perhaps so much happiness, and unmingled good were never before produced by the employment of a naval force. Eleven thousand human beings had then been rescued from the horrors of the middle passage, (horrors, be it remembered, which have been aggravated by the abolition of the slave-trade, such is the remorseless villainy of those who still carry on that infamous traffic,) though the mortality among them when they are first landed, arising from their treatment on board the slave-ships, has been dreadful. They are settled in villages, under the superintendence of missionaries or schoolmasters, sent out from this country, and of native teachers and assistants whom the settlement now begins to supply. The effect of

this training has been such, that though, when the population of the colony was only 4000, there had been forty cases in the calendar for trial, ten years after, when the population was upwards of 16,000, there were only six; and not a single case from any of the villages under the management of a missionary or schoolmaster. It is affirmed that the 'authority of the word of God, in connexion with Christian discipline, sepersedes among them almost all necessity for human laws.' Most of those with whom I live, says a missionary, (whose life has been since sacrificed in this good cause) 'I have seen brought from the holds of slave ships. I have seen them rise from the chains of the slave-dealer to become industrious men and women, pious Christians, affectionate husbands and wives, tender fathers and mothers, and peaceful neighbours. Considering these things, I have always thought myself among the happiest of men, in serving in this way our Lord Jesus Christ.' Would this true servant of his heavenly Master have exchanged that feeling for all the victories of Bonoparte, and all his power, even if that power had been stable? Could any success in the pursuit of fame or fortune have given him a happiness equal in kind or in degree, to that which he thus deserved and obtained? Captain Sabine, of the Engineers, has authorized the Committee to state his testimony that, after spending six weeks in the colony, and closely and repeatedly inspecting the state of the liberated Africans, under the care of Christian instructors, the representation of their improved condition was perfectly true; and that in reference to the largest assemblage of them, at Regent's Town, their spirit and conduct are such, that he is persuaded there is not to be seen upon earth a community of equal size so truly exemplary. A naval officer, who had seen much of the negroes in slavery, was so struck with the state of these, that he could hardly believe they had been under instruction only since the end of the year 1816. Inquiring what method had been pursued to bring them from the deplorable condition in which they were received, to such a state in so short a time, Sir Charles M'Carthy replied, 'no other than teaching them the truths of Christianity, which these gentlemen were sent to propagate by the Church Missionary Society. By this alone they have ruled them, and have raised them to a common level with other civilized people; and believe me,' he added, 'if you admit Christian teachers into your island, you will find your negroes soon become affectionate and faithful servants to you.'

WAR IN AFRICA.

Sanguinary and bloody contests often occur among the hostile tribes of Africa, waged frequently from no other motive than to make captives, which the victorious party sell to the slave traders on the coast. We find it stated in the Sierra Leone Gazette of the 25th June, that an engagement had taken place between a considerable force of the Sherbro Bulloms, and a strong party of Kussoos, who had entrenched themselves on an island in the Deong River, called Peypurra, near a small town of the same name. It appears that the Sherbro Chiefs, with the Caulkers at their head, have been a long time mustering their forces for this attack, while the Kussoos have latterly contented themselves in fortifying their post at Peypurra, with a determination of making a stand there during the rainy season. The Bulloms, who were sanguine of success, were repulsed with great slaughter, having failed in their attempt to break through the barricade, while the inhabitants of a town in their rear, upon whom they depended for assistance, turned against them, and cut off a great number of

their party. Some hundreds of lives have been lost and a *large supply of victims for the slave market have thus been obtained* The former is the natural consequence of such a sanguinary warfare, but the latter is the primary cause and grand stimulus to those avaricious and designing chiefs, who by their immediate intercourse with Europeans, and superior cunning, are enabled to protract the war for the sake of the vile gain which accrues to them; while the inhabitants of the whole country, together with its legitmate commerce, are involved in one common ruin.—*Boston Patriot.*

REMARKABLE CASE.

There is a person of middle age in the vicinity of Boston, who has nothing but the muscles and common integuments to cover or defend the heart on the west side of the thorax. The heart's pulsation can be seen distinctly, even pressing itself beyond the anterior side of the sternum. This is a great curiosity to the anatomist, and strikes those who are acquainted with the beautiful mechanism of this never-tiring organ, with astonishment—as it seems, on viewing this phenomenon, as though every succeeding diastole would burst the heart, and sever the thread of life in an instant. The facts in relation to the case are simply these: —When the individual of whom we are speaking was a child, by some strange accident all the ribs about this part were badly fractured, but instead of uniting again by a disposition of ossific matter, the absorbents took away the injured bone, and none was afterwards formed, thus leaving the heart entirely unprotected —Even the puncture of a pin at this tender point would be his death, and yet he is apparently so careless of his existence, that he never has provided himself with any pectoral defence besides his common clothing. [*Med. Int.*

NEGRO INTELLECT.

The following interesting anecdote of of a negro slave, was related by Chief Justice Esten, of the Bermudas, at a meeting of the Wesleyan Missionary Society, held in London, on the 28th of April, 1825:—'We have a slave of the name of Edward Frazer, who is only twenty-five years of age, and has received no education but in the house of his master, and yet he has made himself master of the first six books of Euclid, has read the writings of Locke, and most of the standard divines of the Church of England; and great as the powers of his mind are, his heart is equally interested, and I do believe him to be a real Christian."

Interesting Anecdote.—When General La Fayette lately passed through Elizabethtown, (N. J) he expressed a desire to visit the grave of the Rev. Mr. Caldwell and his wife, who lie interred in the same tomb, in the burial place of the first Presbyterian church. He was attended by the Rev. Dr. M'Dowell, pastor of that congregation, assisted by the Rev. Mr. Sargent, of the Methodist church. The inscription which records the mournful circumstances of his death, he thought very appropriate, and remarked on this occasion, that he recollected perfectly well that the Rev. Mr. Caldwell was sitting between General Washington and himself, on a position that commanded a view of the enemy at Connecticut Farms, and of each house that was fired by the foe, and finding that his house had escaped the torch, he had just remarked how much he had been favoured by the enemy, when a messenger came up and informed him that his wife was murdered by a British soldier, who fired at her through a window whilst she held an infant in her arms.

In a few short months afterward, the mourner himself was assassinated at Elizabeth-town Point. It will be gener-

ally recollected, that General La Fayette adopted one of the orphans, and carried him to France, where he educated him. This son, Mr John E. Caldwell, returned to the United States, and died a few years ago, in New-York, whilst agent of the American Bible Society.—*Hampden Journal.*

HINTS ON PRAYING FOR THE SICK, ILLUSTRATED BY AN ANECDOTE.

A VAGUE and indefinite way of praying for the sick, may be productive of the most alarming consequences; while, at such a period, when fears are alive and active, and the unhappy patient is eager in the observance of every thing that may seem to throw light upon his condition, the manner of addressing the throne of grace on his behalf, may, if judiciously adapted to his case, by the blessing of God, be rendered eminently useful to his soul. An anecdote to this effect, is related by the Rev. Dr. Mason of New York. He was requested to visit a lady, in dying circumstances, in that city, who, together with her husband, openly avowed infidel principles, though they attended on his ministry. On approaching her bedside, he asked her, if she felt herself a sinner, and her need of a Saviour. She frankly told him she did not—and that she believed the doctrine of a Mediator to be all a farce. "Then," said the doctor, "I have no consolation for you—not one word of comfort. There is not a single passage in the Bible that warrants me to speak peace to one who rejects the Mediator provided: you must take the consequences of your infidelity." So saying, he was on the point of leaving the room, when some one said, "Well, if you cannot speak consolation to her, you can pray for her." To this he assented, and kneeling down by the bedside, prayed for her as a guilty sinner just sinking into hell—and then, rising from his knees, he left the house. To his utter astonishment, a day or two after, he received a message from the lady herself, earnestly desiring that he would come and see her, and that without delay. He immediately obeyed the summons.—But what was his amazement when on entering the room, she held out her hand to him, and said, with a benignant smile, "It is all true—all that you said on Sabbath is true. I have seen myself the wretched sinner you described me to be in prayer. I have seen Christ to be that all sufficient Saviour you said he was—and God has mercifully snatched me from the abyss of infidelity in which I was sunk, and placed me on the rock of ages. There I am secure—there I shall remain—*I know whom I have believed.*" All this was like a ream to him. But she proceeded, and displayed as accurate a knowledge of the method of salvation revealed in the gospel, and as firm a reliance on it, as if she had been a disciple of Christ for half a century. Yet there was nothing like boasting or presumption—all was humility, resignation, and confidence—She called her husband, and charged him to educate their daughter in the fear of God, and, above all, to keep from her those novels and books of infidel sensibility, by which she had so nearly been ruined: and on the evening of the same day, expired in fulness of joy, *and peace in believing.*

The account which the doctor received from her attendants was, that his prayer fastened upon her mind—that shortly after he had left her, she became alarmed about the state of her soul—that such at one period was her agony, that although on the Sabbath her voice was so feeble that she could scarcely be heard, yet her cries were distinctly heard from the second story to the cellar of the house, and that she at length found peace in believing in Christ, as he is exhibited in

the gospel. This anecdote will afford both instruction and encouragement.

WALDENSES.

A letter from the Rev. Sereno E. Dwight, an American minister, dated at Rome, gives some account of this interesting people:—the only people that preserved uncorrupt the doctrines of Christ and his Apostles, through the darkness of the middle ages. They inhabit three deep valleys, quite at the north part of Italy, and open only to the south. Population nearly 20,000, and chiefly resident in thirteen villages. They are a very plain, industrious, and pious people; bearing, as Mr. Dwight imagines, a very strong resemblance, in their character and manners, to the fathers of New England. In consequence of their religion, they are subject to many and great privations; can neither be physicians nor lawyers; are obliged to pay enormous taxes, and suffer various other hardships; yet, for all this, apostacies to the Catholic religion are almost unknown. Mr. Dwight having letters of introduction to the Rev. Mr. Bert, a godly minister among them, was received with the greatest cordiality. He attended a little meeting, in company with Mr. Bert, and was highly pleased with the plainness, sincerity and solemnity which seemed to prevail. Although in a manner shut out from the world, Mr. Bert has a library of 7 or 800 volumes; and is a man of general intelligence, as well as undoubted piety. *Lon. Evan. Mag.*

"BY THEIR FRUITS YE SHALL KNOW THEM."

The predominance of bad men in any community, is a conclusive argument against the nature of that community; and he who can, consistently with his principles, lead an immoral or irreligious life, has certainly embraced a wrong creed.

The substance of the following anecdote was lately communicated to us, by a respected friend at the east.

Not long since, in the city of ——, a *Universal preacher*, while giving out that himself was some great one, happened to fall in with an obscure clergyman of the Congregational order, who, nevertheless, possessed some knowledge of human nature, and was not deficient in native intellect. The former repeatedly challenged the latter to engage in public disputation, which, of course, he saw fit to decline. But fearing at length, that his reserve would be misconstrued, he consented to meet the Universalist in the presence of his own adherents, on condition that each of the parties should be permitted to ask the other three serious questions on the subject of religion; and that each should endeavour to return a plain and decided answer to the questions thus proposed to him. The Congregationalist was allowed to begin, when the following dialogue ensued:

Q. Mr.——, are you in the habit of praying with your family?

A. No sir.

Q. Mr.——, are you in the habit of secret prayer?

A, No sir.

Q. Mr.——. do you not swear sometimes?

A. Yes sir.

It is needless to add that the Universalist was confounded; and that the congregation saw by his own confession, what was the character of the man who presumed to point out the path to a heaven of purity and holiness. But what was still more unfortunate, every argument that could be drawn from the alledged consistency of the man's character, (and who will say he was not consistent,) only tended to show more clearly, that his principles were utterly false and mischievous.

POETRY.

From the Boston Spectator.

THE INFANT.

Blessings attend thee, little one!
Sweet pledge of mutual love!
On this new coast a stranger thrown,
Directed from above.

A father's fondness welcomes thee,
A mother's tender care
Bears on her breast thy infancy,
On love's soft pillow there.

O may the Hand that hither led,
For ever be thy guide:
Nor sorrows gather round thy head,
Nor dangers press thy side.

Live to reward thy parents heart
For every kindness given;
And when earth's transient scenes depart,
Rejoice with them in heaven.

Difference between Religion and Profession.—There is a wide difference between religion and profession, as to their advantages. To bend the knee, morning and evening, before the God of heaven, in a spirit of formality, will avail but little, either as to the direction, or the consolation of life. It will not arm us against calamity; it will not deliver us in danger; it will not console us in affliction; it will not guard us against the wiles of temptations or the frowns of persecution. Religion, will do this; but not the form of godliness. While the countenance of the Christian glows with the brightness of Divine Communion, the professor rises from his knees, with an understanding as dark, a heart as wavering, a will as perverse, passions as corrupt, as when he approached the throne of Mercy.—The first returns from the closet, as a child who has held affectionate intercourse with a father; the second, as a poor blind Pagan retreating from the temple where he had been offering a few grains of incense upon the altar of an unknown God.

ANECDOTE.

The celebrated physician, Dumonlin, being surrounded at his last moments by several of the most distinguished doctors of Paris, who vied with each other in expressions of regret at his situation—"Gentlemen," said he suddenly, "do not so much regret me: I leave behind me three great physicians." On their pressing him to name them, each being sure that his own name would be among the number, he briefly added—"*water, exercise, and diet*," to the no small discomfiture of his disappointed brethren.

FULFILMENT OF A PREDICTION.

A gentleman travelling in a stage-coach, attempted to divert the company by ridiculing the Scriptures, a common practice with the sceptics of the present day. "As to the prophecies," said he, "in particular, they were all written aft r the events took place." A Minister in the coach, who had hitherto been silent, replied, "Sir, I must beg leave to mention one remarkable prophecy as an exception,—2 Pet. iii. 2. 'Knowing this first, that there shall come in the latter days, scoffers.'—Now, Sir, whether the event be not long after the prediction, I leave the company to judge." The mouth of the scorner was stopped.

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